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BY A TRUTH SEEKER.

NO. XVIII.

THE SPIRITUAL GIFTS IN MR. IRVING'S CHURCH.

(*Mr. Baxter's Narrative.*)

It is well sometimes to examine a subject under different and contrasted lights, as by doing so we are less liable to extreme and one-sided views of it than we should otherwise be; and are more likely to attain an impartial, and probably, correct judgment by thus seeing it all round, and comparing its different aspects. In the case of the Spiritual Manifestations detailed in our last paper, we have the same general facts presented from an opposite point of view, together with many additional particulars in "A Narrative of Facts, characterizing the Supernatural Manifestations in members of Mr. Irving's congregation, and other individuals in England and Scotland, and formerly in the writer himself," by Robert Baxter.

This "Narrative," as the title implies, was written by a formerly "gifted person," whose gift was exercised chiefly amongst Mr. Irving's congregation; but who finally abandoned and denounced the work as a delusion of Satan." One therefore intimately acquainted with the "Supernatural Manifestations" and not likely to display them in too favourable a light. First, let us look at the writer's Facts, then compare his inferences with those of Mr. Irving and with the facts themselves; and look at both facts and inferences by the additional light of more recent and widely extended facts with which we are acquainted.

Mr. Baxter fully, though reluctantly, admits the supernatural character of the manifestations. "He is not anxious to prove it supernatural; he would be glad to account for it otherwise." "Excitement," "Ec-

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centricity," "Derangement," he tells us, are "utterly insufficient to account for these operations. Men far from excitable in their general state of mind, and in nothing eccentric, have been found among the most devoted followers. The workings have moreover, been as strong in the privacy of the closet as in the tumult of crowded assemblies—and when once the mind became open to such workings, no change of outward circumstances has ever had any extensive or perceptible controul over it. Neither will derangement furnish the required solution. The operations of this power were most systematic as well as sympathetic." "He has often endeavoured to pursue the course of circumstances, and account for the occurrences from excitement, and the frenzied workings of a distempered mind; but he finds himself utterly at a loss, and, without shutting his eyes to most of the material features of the case, he could not honestly come to such a conclusion."

We present, in the authors own language, some of the more striking and characteristic incidents recorded in this "Narrative of Facts."

Mr. Baxter "had heard many particulars of the extraordinary manifestations which had occurred at Port Glasgow," and thought that there were sufficient grounds in Scripture and in the existing state of the church and of the world to warrant a fair investigation of them. Being called up to London by professional engagements in August 1831, he "had a strong desire to attend at the prayer meetings which were then privately held by those who spoke in the power, and those who sought for the gifts." Having obtained an introduction, he attended, and heard "the utterances," both in the unknown and in the English tongue. In the latter, there was, he says "a cutting rebuke to all who were present, and applicable to my own state of mind in particular. . . . In the midst of the feeling of awe and reverence which this produced, I was myself seized upon by the power; and in much struggling against it, was made to cry out, and myself to give forth a confession of my own sin in the matter for which we were rebuked. . . . There was in me at the time of the utterance, very great excitement; and yet I was distinctly conscious of a power acting upon me beyond the mere power of excitement."

"From this period, for the space of five months, I had no utterances in public; though, when engaged alone in private prayer, the power would come down upon me, and cause me to pray with strong crying and tears for the state of the church. On one occasion, about a month after I had received the power, whilst in my study, endeavouring to lift up my soul to God in prayer, my mind was so filled with worldly con-

cerns that my thoughts were wandering to them continually. Again and again I began to pray, and before a minute had passed, I found my thoughts had wandered from my prayer back into the world. I was much distressed at this temptation, and sat down, lifting up a short ejaculation to God for deliverance; when suddenly the power came down upon me, and I found myself lifted up in soul to God, my wandering thoughts at once rivetted, and calmness of mind given me. By a constraint I cannot describe, I was made to speak—at the same time shrinking from utterance, and yet rejoicing in it. The utterance was a prayer that the Lord would have mercy upon me and deliver me from fleshly weakness, and graciously bestow upon me the gifts of his Spirit. This prayer, was forced from me by the constraint of the power which acted upon me; and the utterance was so loud, that I put the handkerchief to my mouth to stop the sound that I might not alarm the house. When I had reached the last word (of the prayer) the power died off me, and I was left just as before, save in amazement at what had passed, and filled, as it seemed to me, with thankfulness to God for his great love so manifest to me. With the power there came upon me a strong conviction—"This is the Spirit of God: what you are now praying is of the Spirit of God, and must, therefore, be the mind of God, and what you are asking will surely be given to you."

"In the utterances of the power which subsequently occurred, many were accompanied with the flashing in of conviction on the mind, like lightning rooting itself in the earth. Whilst other utterances, not being so accompanied, only acted in the way of authoritative communication; upon which the mind was left to form its own conclusion and conviction. This was not singly my own case, but the case with many others; and my persuasion is that such a manner of conviction is a part of the power which a spirit exercises over us."

In January 1832, he again visited the brethren in London, the gifts in Mr. Irving's church were now being exercised in the public congregation. The day following his arrival, being called upon by the pastor to read, he opened upon the the prophet Malachi, and read the Fourth chapter. "As I read," says Mr. B. "the power came upon me, and I was made to read in the power. My voice, raised far beyond its natural pitch, with constrained repetition of parts, and with the same inward uplifting which at the presence of the power I had always before experienced. When I knelt down to pray, I was carried out to pray in the power for the presence and blessing of God in the midst of the church; in all this I had great joy and peace, without any of the strugglings which had attended my former utterances in the power."

Mr. Baxter presents us with the following incident, which strikingly illustrates one of the modes of spiritual action on the mind ; and also, that spiritual communications are given which are foreign to the mind of the medium by whom they are uttered. "On the Sunday following, the power came in the form of revelation and opening of Scripture. I was constrained to read the twelfth chapter of Revelation, containing the prophecy of the woman and the red dragon ; and as I read, the opening of it was just as light flitting across the mind, opening a portion and then passing away, and leaving me in darkness ; the power all the time resting upon me. A passage would be opened in the clearest manner, and then the understanding of it would quickly pass away ; until portion after portion having been opened and shut in this manner, the whole chapter was at once opened in connexion, and an interpretation given, *which I not only had never thought of, but which was at variance with my previous systematic construction of it.*"

"The power," as Mr. Baxter calls it, came upon him not only in the public congregation, or at prayer meetings, or at his own private devotions ; but also, when present at the baptism of infants, at the communion table, and in social intercourse. Here is an instance of the latter. Mr. B. was spending the evening at a friend's house with Mr. Irving and three or four other persons. Some matter of controversy having arose, Mr. Irving offered a prayer that they might all be led into the truth. After prayer, "Mrs. J. C. was made to testify." Mr. Irving followed with some observations, "and says Mr. B., 'whilst he was going on to ask some question, the power fell upon me, and I was made to speak ; and for two hours or upwards, with very little interval, the power continued upon me, and I gave forth what we all regarded as prophecies concerning the church and the nation. . . . The power which then rested on me was far more mighty than before, laying down my mind and body in perfect obedience, and carrying me on without confusion or excitement. Excitement there might appear to a bystander, but to myself it was calmness and peace. Every former visitation of the power had been very brief ; but now it continued, and seemed to rest upon me all the evening. The things I was made to utter, flashed in upon my mind without forethought, without any plan or arrangement : all was the work of the moment, and I was as the passive instrument of the power that used me. . . . I was made to bid those present ask instruction upon any subject on which they sought to be taught of God ; and to several questions which were asked, answers were given by me in the power. One in particular was so answered, with such re-

ference to the case of which in myself, I was wholly ignorant as to convince the person who asked it that the spirit speaking in me knew those circumstances and alluded to them in the answer."

Add to this, the following anecdote, illustrating the action of an invisible intelligence possessing more than mortal discernment "It was also told her (Mr. Baxter's wife) as a sign to prove this relation to be of God, that as soon as I came home, when she came to me, I should say 'speak—speak'; and then, after she had told me the revelation, I should speak to her in the power, and beginning, 'It is of the Lord,' should fully explain what had been revealed to her. When I came home, I thought she seemed much troubled, and that some serious thing had occurred, I inquired of her, and she told me the revelation, and when she told me, I began to speak in the power, and she said, 'It is of the Lord,' and I then proceeded to explain what had been revealed to her, and she was much surprised and gratified."

The "utterances in power" were not only in the English tongue, but also, though but rarely, in foreign languages; among others, in Italian and Spanish, with both of which he was unacquainted.\* Incidentally, Mr. Baxter makes mention also of "a letter I had written in power"; and again, of a "passage written under the dictation of the power." Spiritualists are often puzzled, and sometimes annoyed at not being able to obtain spiritual manifestations in the presence of sceptical friends or visitors; or, at not obtaining them then so powerfully as at other times. Mr. Baxter testifies to the same fact in his experience, and in the experience of all who

"The instances of obvious discernment of thoughts are so numerous as to take away the possibility of their being accidental coincidences. In the case of one individual, when praying in silence in his own room, in three or four instances, answers were given, in the power, by a gifted person sitting in the adjoining room. And in almost all the persons with whom I have conversed, who were brought into a belief of the power, instances of obvious discernment of their thoughts, or references to their particular state of mind, have been so striking, as to conduce to their recognition of the power."

The "utterances in power" through Mr. Baxter, were not only in the unknown, as well as in the English tongue, but also, though but rarely, in foreign languages; among others, in Italian and Spanish, with both of which he was unacquainted.\* Incidentally, Mr. Baxter makes mention also of "a letter I had written in power"; and again, of a "passage written under the dictation of the power." Spiritualists are often puzzled, and sometimes annoyed at not being able to obtain spiritual manifestations in the presence of sceptical friends or visitors; or, at not obtaining them then so powerfully as at other times. Mr. Baxter testifies to the same fact in his experience, and in the experience of all who

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\* The Editor of the *Morning Watch* testifies to having heard Hebrew words chanted in the power by a "gifted person" unacquainted with the language.

then spoke in the power. He says "I had almost invariably found, that when in private, in presence of persons who denied the work, my mouth was shut and the power restrained : or, as I then looked upon it, the Spirit was then quenched because of their unbelief. It was not my own case alone, but all who spoke in the power, found the same quenching among unbelievers ; so that when unbelievers came in private to hear the utterance, either no utterance was given, or such a feeble utterance as failed to convey to them the impression of a supernatural power." This however, though generally, was not uniformly the case, (in the present day it is very far from being so,) indeed, the paragraph from which the above passage is quoted is followed by a direct instance to the contrary. Again, the identity in the mode of spiritual action upon those who were then called "gifted persons" and upon those who are now called "mediums" is evidenced in the following passage. "I (Mr. Baxter) questioned those who spoke in the tongues, whether they had the words and sentences given, or yielded their tongues to the impulse of utterance, without having them. They answered almost entirely the latter, though sometimes also the former." This is true at the present day not only of speaking but of writing mediums ; except, that in the latter case, the hand instead of the tongue is thus yielded to the controlling power.

Mr. Baxter insists most emphatically that these spiritual exercises were entirely independant of his volition. "For myself," he says, "I had never had any command over the power, and though I could refrain from speaking, yet I could not speak in power when I would, nor continue speaking when I had begun, unless the power continued with me." "Long after I gave up the work as delusion, the power so continued with me, that I was obliged to resist it continually ; when in prayer, the power would come and carry out my utterance in power, and I was obliged to stop to resist it."

We have intimated that Mr. Baxter finally abandoned the work as a delusion of the devil. He was led to do so by what he conceived to be inconsistencies and discrepancies in certain of the "utterances" ; also, because some of the predictions given "in the power" were not fulfilled according to his expectations ; and, chiefly, because on certain delicate and subtle questions of theology, the "utterances" confirmed the views of Mr. Irving in contradistinction to his own. The statements on which he founded this conclusion, and the reasoning by which he supported it did not pass at the time without sharp comment. The *Morning Watch* affirmed that "we have been positively assured, by all the per-

sons resident in London who are named in Mr. Baxter's "Narrative" that the inconsistencies imputed to them are founded in mistake, and the words they are said to have uttered were not spoken by them." "Mis-interpretation of what was spoken" says the same writer "lies at the root of all Mr. B's. wanderings, it pervades the whole narrative; and he himself was able to discover it in some instances, and ought to have detected it in all." "The discrepancies which Mr. B. asserts he discovered between the different utterances of the spirit, are not so great as the discrepancies which infidels profess to find between different parts of Scripture: the cavils of infidelity Mr. B. has no difficulty in answering, but his own less specious cavils he thinks unanswerable." Mr. Irving acknowledges Mr. Baxter's personal integrity but attributes his "fall" to his disobedience to the utterances of the spirit; to his not being, as we should now say, sufficiently *passive* in the exercise of his mediumship;—to his egotism—"Mr. Baxter almost always had himself uppermost in his thoughts, and so became the subject to which he bent the interpretation of his utterances"; and, to his endeavour to exercise functions that were incompatible. Apostrophising Mr. Baxter, he says, "Therefore it is thou hast fallen, because thou wouldest be both giver and receiver, both utterer and container, both prophet and angel, and pastor and teacher; and so, by usurping all offices, which dignity pertaineth alone to Jesus, thou hast lost all and become nothing but a stumblingblock in the way of God's children."

Concerning the "utterances" through Mr. Baxter he says, "Verily there be no parallel to the words which he spake, nor to the manner and method of his discourse, but those which the universal Church hath stamped by the name of the Word of God"; and intimates that if the "glorious truths" uttered in defiance of Baxter's "formal intellect" were given forth by Satan; why, "then Satan may have written all the oracles of God."†

† In connexion with this question the following passage from Mr. Irving's Narrative in *Fraser* is worth consideration.

"We asked our heavenly Father, we entreated and besought him for the Holy Ghost; we met morning after morning and confessed our sins, and perused his Word, and exhorted one another, and pleaded the cause of his Church before him; we lamented and bewailed our low and lost estate; we waited patiently before the Lord at all times and ceased not—and is it to be believed that the Lord, instead of the Holy Ghost should send us a delusion of the mind, or a possession of Satan? We have not such thoughts of God; we know better in whom we have believed. Had we gone to him without a warrant in his word, had we asked for what is above our privileges—for what the church never had, or never was intended to have we might have been punished for our profane ambition; but asking for the Holy Ghost as he was heretofore possessed by the Church, as we

For ourselves, we cannot without qualification, accept either the conclusion of Mr. Irving, or of Mr. Baxter. With the former we devoutly acknowledge that all spiritual, as well as all temporal gifts are of God;—that “every good and perfect gift is from above and cometh down from the Father of lights”; but from all that we can perceive of the principles of the Divine government as displayed in the constitution and course of Nature, and from all that we know of other spiritual manifestations, both before and since Mr. Irving’s time, and with which they fully accord; we conclude that these “spiritual gifts” and “manifestations” come to us, primarily indeed from God, but mediately, through channels adapted to our limited and imperfect natures; chiefly, as we believe, through God’s angel “ministering spirits”—those “servants of his who do his pleasure.” As conjectured by Henry Edwards, “perhaps the influences of the Holy Spirit are nothing but the holy thought and feelings with which we are inspired by these celestial friends.” “The Divine Majesty” says Luther “does not speak to man immediately; human nature could not survive the least syllable of the Divine utterance, we could not endure his speaking to us without medium.” By the law of spiritual influx we may enter into communion with the Divine Mind and receive of the Divine Spirit, while the Eternal splendours are mercifully tempered to our weak sight and limited capacities. True, there is a law of infernal, as well as of celestial and divine influx; but we may, in their operation, discriminate them by their different fruit. “A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit;” and “the fruit of the (Divine) Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.” If however we do not wholly coincide with Mr. Irving’s conclusion on this matter, still less can we with that of Mr. Baxter. The facts in his Narrative and his own statements will not allow us to do so. It appears to us that he must himself have had his misgivings about it. In turning over his pages we find such passages as the following. “The word spoken seemed to be the gospel of Christ, and the effect upon the hearers a prostration of pride, and a devotedness and apparent patient waiting upon God.” “Whenever the power rested upon me, leading me up to prayer, or praise, or testimony, or thanksgiving, I seemed to have joy and peace in the Holy Ghost, and I cannot even now by *feeling alone* discern that it was not truly such.”

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are baptised into the hope of him—asking his gift for holy uses, and asking it in true catholic love to the whole Church of God—which we know in all sincerity and purity of conscience we did—we cannot think such thoughts of God—we dare not—as that he hath cheated and deceived us.”



"We all felt as though the Lord indeed was resolving our doubts and graciously condescending by his Spirit to teach us by open voice." "After the sacrament had been administered, when kneeling to return thanks, the power came upon me largely, though the impulse was not to utterance—my tongue was rivetted as I was repeating the response, and my soul filled with joy and thanksgiving, and such a presence of God, as it seemed to me, as exceeded any peace and joy I had ever before tasted at that holy sacrament." "The supernatural nature of the work was so clear—the testimony to Jesus so full—the outpouring of prayer, and, as it seemed to me, the leading towards communion with God so constant in it; that I treated every doubt as a temptation, I rested implicitly upon the text '*Every spirit that confesseth Jesus Christ is come in the flesh is of God*': and felt assured that no spirit making that confession could be of Satan. I had heard the confession made several times by the spirit which spoke in myself and others, and, resting in the confession, I persuaded myself I was resting in the faithfulness of God and that his faithfulness was a sure defence." "From the time the power of the Spirit came upon me in London, I have daily, at intervals, been conscious of a powerful inworking of the Spirit: leading me up, into communion in Christ, and giving me a fellowship with the mind of Christ, and at times leading me, by presenting portions of Scripture, into an apprehension of the purpose of God in Christ, which I never before knew."† "I have been much confounded by the fact, occurring in this instance, as also in most others of the public testimonies in preaching; that Christ was preached in such power, and with such clearness, and the exhortations to repentance so energetic and arousing, that it is hard to believe the person delivering it could be under the delusion of Satan."

No wonder indeed that in attempting to reconcile these facts with his notion of their satanic origin, the poor man was "much confounded," and that he felt it "hard to believe" in such silly impiety. Truly, as he says, "it is lamentable to see to what depths of absurdity we may unconsciously under delusion be driven." That "energetic exhortations to repentance," the "outpourings of prayer," the "testimony to Jesus," could be the work of the Devil, and that the effect should be a filling of the soul "with peace and joy and thanksgiving," and a sense "of the presence of God;" a "leading towards communion with God" and a fellowship with the

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† This quotation is from a letter dated 14th October, 1831, inserted in the Appendix, and written before his change of opinion as to the nature and origin of the "gifts."

mind of Christ," and a "seeming prostration of pride, and a devotedness and apparent patient waiting upon God:"—that all this should be "a delusion of Satan" is, in our judgment, a delusion so monstrous that it could never have been embraced by our author but for his belief that the Spiritual Manifestations he had experienced and witnessed must all be attributed to one and the same spiritual origin—and that if all could not be attributed to God's immediate presence and action in and upon the "gifted persons;" then, the whole must be a lying wonder from the Devil. We think the facts narrated by himself, if he had exercised a little discrimination, might have taught him better.

Thus, he tells us, that "a stranger to the Scotch Church, came up from the country and spoke in a power in the midst of the congregation. He was rebuked either by Mr. Irving or one of those speaking in the Spirit. Afterwards, being called into the vestry, Mr. T., one of the gifted persons, with Mr. Irving, reasoned with him, to show him, from the nature of his utterance, that the power could not be of God. The man was obstinate, and would not yield, when suddenly Mr. T. was made to speak to him in an unknown tongue, in a tone of rebuke, and the man fell down upon the ground crying for mercy. Afterwards, he went to two others of the gifted persons at their own houses; and, wishing to come in and speak to them, he was again rebuked in the power; and, as if by force of the word, was cast down upon the ground, foaming and struggling like a bound demoniac. The gifted persons were then made to pray in the power for him, and, after a short interval, he became calmed and went away." Again, at the close of one of the meetings "Mrs. C. was made to cry out in a most piercing utterance, that there was some one in the midst of us who was provoking the Lord by jealousy, envy and hard thoughts of his servants the prophets. . . . The cry again went forth, and my voice was mingled with Mrs. C.'s, declaring the person who was meant was conscious of it. . . . I was made in power to pray the Lord to discover the offender, and ease the consciences of his children. But after some time spent in this state, seeing the person was not found, we prepared to go home. . . . I turned round, to Mr. Irving, intending to ask all present to kneel down to pray, when Mr. Irving silently pointed to a person who stood by, and looking to him I saw a power resting upon him, and he struggling to give utterance. I paused, and when utterance broke from him, instead of articulate words, nothing but muttering followed, and with this an expression of countenance most revolting. Lifting up a prayer to God to judge his own cause, and preserve us from judging unjustly of a brother; al-

most at the same moment an utterance broke from Mrs. C., and from myself; 'It is an evil spirit.' A form of exorcism was then uttered in the power though not attended with immediate success. Surely, the difference in character between these, and the former instances is sufficiently obvious, and should have led Mr. Baxter to attribute them to an entirely different spiritual source. §

Mr. Baxter tells us that Mr. Irving found a solution of the difficulties which troubled himself in the conclusion that the utterances were of "varying origin,"—"that the utterances at one time might be of God, and at another time of Satan, even in the same person." Regarding the "gifted persons" as vessels through which the spiritual power could be poured out, and received by others; this "solution" seems to us the most satisfactory one that has been propounded—the only one that adequately meets all the facts of the case;—one that is in perfect analogy with common experience; for does not the Spirit of God strive with every man; and is not every man also subject to the temptations and suggestions of an evil power? Why should we be admonished to "try the spirits whether they are of God"—if it were not that some spirits who enter into communion with us are of God: and others, the spiritual children of him who was a liar from the beginning and whose works they do?

In forming our judgments hereupon, there remains another phase of these Manifestations to be considered; but we must treat of this in another and a shorter article than the present.

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§ Mr. Baxter also mentions the case of two children of a pious and exemplary clergyman in Gloucestershire, who, under a supernatural power, were made to speak "with such power of argument and exhortation, as might be said to surpass many able ministers, and certainly quite out of the compass of children of their age and understanding;" but when a confession of Christ was demanded of the spirit in one of them; at first, the spirit sought to evade it, and, when the demand was persisted in, "paleness and agitation increased over the child, till an utterance broke from him 'I will never confess it.'" And when the false spirit was commanded "in the name of Jesus, to come out of the child," "as the child afterwards described his feelings, he felt as though a coldness was removed from his heart, and passed away from him." Subsequently, it was only by resisting the power that he became entirely freed from it.

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### THE RELIGIOUS REVIVAL IN IRELAND.

The following is that marvellous discovery referred to in our last, but we venture to predict that it will be found wanting:—

The Rev. W. M'Ilwaine, of St. George's Church, Belfast, took occasion, in a sermon on Sunday morning last, to refer to the extraordinary revival movement. He said there are two ways of accounting for these bodily manifestations. They

arise either from spiritual or natural causes. Look to them spiritually, and I deny that there is one word in the Bible of Jesus leading us to the expectation of these physical manifestations, much less to the toleration which is given them. Then can you account for them by natural means? Certainly we can. After a good deal of actual examination, I have to state I believe that there is a dangerous physical malady abroad, and that its seat is in the nervous system. It affects poor young girls who are working in factories all day with very inefficient food, and these girls I have seen myself suffering under the complaints I shall mention. I have seen them in hysteria. I have known it to end in epilepsy. I have seen them in catalepsy. I have known it to result in many cases in madness. Will you find anything of it in the Bible? I deny it. I say there is at present around us a dangerous amount of physical disease. Now, dear brethren, let me affectionately appeal to you as ministers of the Gospel. What do you think of the plan of collecting these young creatures in the streets, and in the houses, and in the churches, and as the work of the Holy Spirit? Do you think that the work of the Holy Spirit is to be given to these poor creatures, who are the victims of the working of the Spirit of the Devil? Do you think that the work of the Holy Spirit is to be given to these poor creatures, who are the victims of the working of the Spirit of the Devil? I tell you that I am now speaking of God's work; I am speaking of man's work. I saw case after case of mothers of families urged to madness by these men—the ministers. I saw populations actually insane. What was the object? Will you believe it? They were coming to be "struck," as it is called, believing that these were spiritual convictions. We have instances of men being enthusiastic, and we have heard of the Crusades, where millions of men fell victims to their enthusiasm. We have heard of Mormonism on the great Salt Lake; and I tell you that this work is neither more nor less, as far as it is physical, than one of these manias. But this is not all. I warn you on another ground. If you allow your daughters and children to go, and if you go yourselves, within range of this movement, they may contract the disease. I have seen whole roomfuls of these poor factory girls taken by it again and again, and one of the poor creatures told me she had suffered from it sixteen times! I ask you were these sixteen convictions? They were sixteen epileptic fits. Now, as regards the moral effects of this movement, what is to be said? Must I tell you that in the nineteenth century, and in this Protestant town, I have seen people victims to the delusion to such an amount that I dare not repeat? It may be said that these are mere excrescences, and that the thing itself is good. Now, I must read to you an extract from a carefully drawn up report which was printed and circulated by a man who stands high in the church of Christ. Now, I wish he had more sense.—Mr. M'Ilwaine then read an extract from the report in question in reference to the movement, and the cases of "convictions," and proceeded—What do you say to this? Is this supernatural or natural, think you? Is this the work of the Holy Spirit,

or is it the work of a diseased imagination? Come forward, now, the smallest child in this church, and say at once what is capable of proof, that these are cases of excitement and of a disordered imagination. You have now heard some of the mental, moral, and physical effects of this movement? but I have seen them. I have talked to the people, and have seen them in their rooms, and heard their visions. I did not go like some of my brethren and announce that I would preach to the people, but I went to their homes and talked to them; and I am constrained to say that I have met cases of the most fearful ignorance or fanaticism among these so-called "converts" that ever I met in my life. I met one poor creature, a female, who told me—and mark you, she is thoroughly sincere—that she was a saved sinner, because she had seen the Holy Ghost in the shape of a man, and he had given her a new heart! I have seen these persons lying under this excitement. There they were, one after another lying prostrate and powerless; and I am here to testify that one iota of rational Christian hope I could not find in them. Their hope was based on visions. They had seen our Lord and the angels, but one word or sentence of that blessed book, the Bible, I could not hear from them out of all the numerous cases of so-called converts. With regard to the scene (at the Botanic Gardens) of which that good man, whose statements I have read speaks, must I take the specious veil off the picture he drew? I went to that place, and I spent some hours in it, but I shall not offend your Christian consciences by telling you of those sights and sounds that reached me. There was a platform, and venerable men and raw youths from the glens, who could not connect one sentence grammatically, were upon it. They stood up, and stated that about six weeks ago they were perfectly ignorant, but now they had received the Holy Spirit. I say this, that more unedifying addresses I never heard and from the general groups around me I heard raving fanaticism. I saw the persons of young females surrounded by men where there was not a female eye to take cognisance of them; and I saw these men praying over them and singing hymns around them. I saw every propriety of civilised life violated under the garb of religion. Now, what do you think of this? Does God authorize every young man and boy to become a teacher? I said to some friends around me, how do you treat your "converts?" Are these young men under ministerial guidance? If not, it is a very bad thing; if they are, how is it that there are raw boys that get up to teach what has never been taught?

A RESULT OF THE REVIVALS.—It is a melancholy fact that within the last couple of weeks no less than seven individuals have been admitted into our District lunatic asylum whose aberration of mind is distinctly traceable to the excitement consequent on the religious preachings which are going on in the various districts round about us.—*Belfast Northern Whig.*

### NAPOLEON AND THE CARTHUSIAN NUN.

We extract from the Court Journal the following which if it be true deserves to be recorded as a spiritual phenomena of the most striking kind. We had not before heard of the Lady who is so "celebrated" for her miracles and marvellous powers of healing, and who has "revelations" which are recognized by Popes and

Emperors. If what is told of her be true she is a medium, like many known to us, but who have not yet been admitted into high places, in protestant England.

The arrival in Paris of the celebrated Sœur Colette, the Carthusian nun, whose miracles have rendered her name so renowned throughout the Roman states, has given rise to much speculation concerning the object of her visit. A great deal of mystery has a while lingered about the holy sister, and just at the present moment much curiosity is excited by her appearance in France. The ostensible motive of her sudden departure from her cloister is to accomplish the cure of an exalted and illustrious personage, who, ever since the battle of Solferino, is said to have suffered so intensely from nervous disease, that sleep has entirely abandoned him, and that consequently, he has been compelled to turn night into day, and, by transacting business after midnight, obtains a slight degree of repose at dawn. The form of torture which this distressing disease has taken is that of hallucination of the most impressive kind—nothing less than the most horrible and sickening scenes of the battle being enacted over again each night visibly to the eye—no effect of the imagination, no image of the fevered brain—but in all their brute horror and ghastly carnage. The people here declare that the distress was so great on the first arrival of the illustrious personage, that one most deeply interested in his welfare took upon himself to write the story of the case to the Pope, having more faith in the spiritual aid to be afforded by his Holiness than in the physical succour of the whole universe of doctors already called in. The answer sent by his Holiness was borne by Sœur Colette, in person, and ever since her arrival she has been secretly installed close at hand in the Italian convent, in the Rue de Courcelles, and the result of her visit is already visible in the calmed nerves and soothed brain of the illustrious personage, who, although still far from sufficiently recovered to be able to take his hours of repose like the rest of the world, is so much improved as to remain silent during the attacks of the hallucination, instead of tearing aloud, and with unconsciously hurried speech, the story of the bloody visions passing before his eyes.

Sœur Colette, although French by birth, has been for years in the entire confidence of his Holiness. She first went to Rome impelled by a revelation concerning the birthright of Louis Blx Sept. Soon after her arrival in the holy city the Baron de Rietmont was introduced by the Pope, and remained for some time the honoured guest of his Holiness—it was during the period of the Pope's exile at Mola di Gaeta, and the attendance of the strangers gathered at that place may be conceived when seeing all the royal and noble personages crowding round in reverence to the head of the Church—among whom the royal family of Naples, the Archduchess of Austria, and the Princes of Bavaria were not the least conspicuous—the Pope was observed to abandon all upon the approach of an humble-looking individual, who was known to be living poorly and upon small means at one of the lowliest mansions of the place, and, taking the obscure individual's arm, walk apart with him, holding secret conversation with him, pass and repass before the great personages without further notice. Ever since that time Sœur Colette has reigned triumphant in the Pope's private councils, and no affair of import-

ance is commenced without consulting her. Her arrival here is therefore considered to have the greatest signification.

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### IMPORTANT IF TRUE.

The Boston Courier announces editorially, without contradiction, the fact of the circulation of a report that Professor FELTON, of Harvard College, distinguished for his Greek scholarship and his controversial ability as a writer against Spiritualism, has become a believer in that doctrine, if not a medium—"having found in the course of his researches that the evidence was irresistible." As the Courier is supposed to know something of Prof. Felton's opinions—that paper having been the channel through which, during the last year or more, the able Professor has spoken out in thunder tones, editorially, against Spiritualism,—this uncontradicted announcement by that journal is rather remarkable than otherwise. Professor Felton's previous investigations of this subject had been understood to have been very full, and they led him to oppose it as he did.—The Springfield Republican, another rather violent opposer of that doctrine, seems also to have changed its opinion in the same way as the Harvard Professor.—*Hartford Times.*

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### LATEST FROM P. B. RANDOLPH.

In the last issue of the Auburn *Clarion* we find a letter from P. B. Randolph, in which he congratulates the editor on his efforts for the elevation of public sentiment towards a high and true Spiritual philosophy; and wishes success may crown his efforts to disseminate the great and important facts of genuine Spiritualism. Those who lately rejoiced over his "recantation," will find little in this to feed their satisfaction. We copy the closing paragraph from his letter:

"I have recently lectured on Spiritualism and held a discussion with brother Fox, prompted by Elder Beebe. I endeavored to show notwithstanding there might be bad spirits, there were good also; and that outside of ancient and modern Spiritualism there was not a particle of proof for immortality. If there is, where are we to look for it? If I were rich I would subscribe for 10,000 *Clarions*, and thereby reach that number of souls to convert them to a belief in Immortalism, the first step towards a true spiritual religion. God speed you, brother.

P. B. RANDOLPH.

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### EXTRACTS FROM OUR AMERICAN EXCHANGES.

"I am a man fifty-six years old; I have made strong efforts to properly investigate the subject. When I commenced I was what is termed an infidel. I witnessed within my own house, at my own table, very many strange and wonderful things. I became a writing medium, so called; I also became influenced to hear and converse with what claimed to be those who had left the form. This continued for about three months; what I heard was wonderful beyond description. I at times questioned my own sanity, but a circumstance occurred which settled that point conclusively with me, which I will here relate:

A cousin of mine, who was my playmate in childhood, purported to come to me, and talked with me. I enquired of him if he had left the form, and if so, what caused his death. He told me he was in the Spirit-world, and consumption was the disorder which took him off. I did not believe it at the time, nor did my family; but we soon had it confirmed to the letter. This to me was conclusive evidence of a spiritual source of intelligence, and that it was neither insanity nor a psychological influence."—L. KINDALL.

"Were all the physical manifestations of modern Spiritualism clearly demonstrated to be of human origin, this would alter my belief but a trifle regarding the teachings of the purported spiritual impressions. For I believe any person, whether a medium or not, will, if he has his spiritual aspirations flowing out in continual desire for goodness, truth and intelligence, come in *rapport* with that pure spiritual intelligence whence he will receive communications of the most soul-elevating character. I believe that communications thus received are much superior to those we receive from the physical media. I believe there exists an atmosphere of spiritualization or intelligence, which, by desire, we may come in contact with, and receive a portion of, into our own spiritual organism, and that we may thus make it a part of our individualized spirit."—D. N. SMITH.

*We are again obliged to omit several articles for want of room. Amongst the rest a report of our Jubilee and Campmeeting.*

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